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Today's Tensions: How Can We Meet Them?

Moderator, GUNNAR BACK

Speakers

MARYNIA FARNHAM

ERNEST O. MELBY

G. BROMLEY OXNAM



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The account of the meeting reported in this Bulletin was transcribed from recordings made of the actual broadcast and represents the exact content of the meeting as nearly as such mechanism permits. The publishers and printer are not responsible for the statements of the speakers or the points of views presented.

THE SPEAKERS' COLUMN

DR. MARYNIA FARNHAM—Psychiatrist and author of *Modern Woman: the Lost Sex*. Dr. Farnham was born in Minnesota in 1899. She was educated at Bryn Mawr College and the University of Minnesota Medical School, did graduate work at Children's Hospital in Boston, and continued to study in London and Vienna from 1930-33. Returning to this country she made an analysis and special report on maternal mortality in New York. Under the Temporary Relief Administration she received an appointment as New York State Director of the Child Health Unit as well as Associate Director of Medical Care. She also made a special investigation and report on the Florida State Hospital under the Florida Department of Welfare and Federal Emergency Administration. From 1936 to the present, Dr. Farnham has been engaged in private psychiatric practice. At the same time she is supervisor of child out-patients at the New York State Psychiatric Institute and Hospital. Dr. Farnham is co-author with Ferdinand Lundberg of *Modern Woman: the Lost Sex*, (Harper and Brothers, 1947) and *The Adolescent* (Harper and Brothers, 1951). She is a widow with two children.

DEAN ERNEST O. MELBY—Dean of the School of Education, New York University. A native of Lake Park, a village in northwestern Minnesota, Dean Melby earned the bachelor of arts degree at St. Olaf's College, Northfield, Minnesota; and the master of arts and doctor of philosophy degrees at the University of Minnesota. Following two years as a teacher and a high school principal, Dr. Melby was Superintendent of schools successively at Brewster, Blackduck, and Long Prairie, Minnesota, from 1915 to 1926. In 1926 Dean Melby became a faculty member at the University of Minnesota School of Education, and served as research assistant of the public schools of Minneapolis. The following year he became assistant director of Minnesota's Bureau of Educational Research. Joining the faculty of Northwestern University in 1928 as assistant professor, he rose to the position of Dean of the School of Education at that University in 1934, continuing there until 1941. In 1941 Dean Melby was appointed president of Montana State University, and later he served as chancellor of the University of

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Today's Tensions: How Can We Meet Them?

Announcer:

Town Meeting is coming to you tonight from the West Hempstead, Long Island, High School auditorium, where our host for the second consecutive year is the Human Relations Workshop of The Woman's Forum of Nassau County, co-operating with the Arma Corporation of Garden City, The J. C. Warren Corporation of Freeport, and the Russell Reinforced Plastics Corporation, of Lindenhurst. The Woman's Forum of Nassau County realizes the need for an informed public. It is their aim to encourage general community discussion.

The two ideas which the program committee constantly keeps in mind when arranging their annual series of events are the importance of learning to live with our differences and deliberating about things that are in our power and can be done. In this way, the Human Relations Workshop is seeking to develop and improve a wholesome pattern of living and working together. Town Meeting is happy again to be associated with the Human Relations Workshop of the Woman's Forum of Nassau County.

And now to preside over tonight's discussion here is ABC's well-known Washington News Commentator, Gunnar Back.

Moderator Back:

Thank you. Tonight's Town Meeting subject which is: "Today's Tensions: How Can We Meet Them?" needs very little introduction from a moderator. In this year of 1954, a new year in the cold war abroad, in the political changes here at home, in an age of mechanical wonders, you who are

listening need only to look at yourself for a moment and at the persons about you to find those tensions. Our three speakers tonight are going to agree that fears of many kinds are coming at us these days from many more directions, it would seem, than ever before.

So I want to turn to these three speakers immediately for the identification of those tensions and whatever prescriptions they can offer tonight. They speak tonight from long and thoughtful experience in three areas of American life. G. Bromley Oxnam is a churchman, a Methodist Bishop, a student of educational, sociological, and international problems, as well as the problems and the affairs of religion.

Tonight you will hear from Dean Ernest O. Melby, Dean of the School of Education, New York University, many years a teacher and, therefore, a dealer of sorts in tensions. Finally you will hear Dr. Marynia F. Farnham who is a practicing psychiatrist.

Bishop G. Bromley Oxnam, Methodist Bishop of the Washington, D.C., area, educated in his native California, was a pastor first in churches in that state. He had studied at Boston, at Harvard, and at M.I.T. in the East and he soon turned teacher, too, at Southern California, at Boston University, and then he took over the Presidency of Depauw University in Indiana. Writer and lecturer on subjects in the whole field of human relations, Bishop Oxnam is well known to most of you.

We are glad to welcome to Town Meeting tonight, on tonight's subject: "Today's Tensions: How Can We Meet Them?", Bishop G. Bromley Oxnam.

Bishop Oxnam:

Mr. Back, when a man really believes that nothing can separate him from the love of God, he can face the future unafraid. He knows that in all matters affecting his eternal welfare he is beyond the reach of any human dictator; he is not dependent upon any human institution. Nothing can separate him from the love of God, nothing. That means that he believes moral law is written into the nature of things and that in co-operating with that moral law, he is working in harmony with the will of God, the Ruler of the universe.

He believes that the Eternal, who keeps the stars in their courses, notes the sparrow's fall, that He knows and loves each one of us. He is able to take anything that may happen to him and do so in the certainty and the serenity that characterized Jesus. Tension characterizes our day; it is personal and social, national and international. One of the basic causes is fear. We are afraid of ourselves, afraid of each other, fearful of another depression and of enemies abroad. There are resources available to every individual that make for inner harmony, courage, peace.

I do not mean to suggest a Pollyanna philosophy with its attempt to remove tension by telling one's self a lie. This is no counsel to lift the self by bootstraps. There are midnight hours; there is suffering; there is injustice; there is exploitation. I plead for the acceptance of a faith that will enable one to sing at midnight and move forward in utter courage to build a world of justice and righteousness, even though it take life itself.

I plead for a faith that enables a man to face persecution and suffering and to say as Paul did:

"None of these things moves me. I was not disobedient unto the heavenly vision, I have been initiated into the secret for all sorts and conditions of life. I've fought a good fight, I've kept the faith. Now abideth faith, hope, and love; but the greatest of these is love."

Mr. Back: Thank you very much, Bishop Oxnam. Now we're to hear the Dean of Education at New York University, an educator whose background goes back to degrees from St. Olaf's College and the University of Minnesota in his native state. Dr. Ernest Melby taught in schools there in Minnesota and at the University of Minnesota, at Northwestern where he was Dean of Education, and at the University of Montana, where he was the President-Chancellor for awhile.

So here is another seasoned student of human relations and author and lecturer, Dean Ernest O. Melby of the School of Education, New York University. Dean Melby.

Dr. Melby:

Mr. Back, the tensions of our day have their origins in fear, suspicion, and general loss of faith in government, political leaders, and in people generally. We're living through a difficult period in our history, a period made the more trying by our own tendency to forget our origins, our heritage, and our historic mission in human affairs. We are forgetting that freedom lives only as it is dynamic, that moral and spiritual strength is the foundation of all military and economic effectiveness. Integrity of purpose and the respect for the sacredness of human personality are the foundations of a free society.

Accordingly, to reduce the tensions of our time, we must recap

ture our faith in the power of freedom and return to our historic respect for the sacredness of individual human beings. This is a period in our life as a people when we need to take a new inventory of the values that have given us greatness as a nation. We must clarify our minds as to the meaning of these values and give our lives to their translation into reality. In all of this we need our families, our friends, our churches, our schools, and our community groups.

It is in the warmth of human love and understanding that our faith grows strongest and it is in a resonant faith that freedom will finally triumph over fear, suspicion, and cynicism. If we are to succeed in renewing our faith and in returning to the ways of freedom, we must vitalize our community life. Faith and confidence rest on acquaintance, on understanding, and most of all on a feeling of belonging, a feeling of being on the team. Working together for common ends at the community level will go far toward restoring our faith and toward bringing us the security and confidence in one another that alone can heal the conflicts and ease the tensions through which we are passing.

Mr. Back: My thanks to you, Dr. Melby. Dr. Marynia Farnham is a Bryn Mawr graduate. She also studied at the University of Minnesota. Dr. Farnham is now Supervisor of Children's Out-patient Services at the New York State Psychiatric Institute and Hospital. She is the author of the book, *The Adolescent* and co-author of another volume, *Modern Woman: The Lost Sex*. So a practicing psychiatrist on tonight's subject, Dr. Marynia Farnham.

Dr. Farnham:

This is one time there is no disagreement, Mr. Back. We all agree there is a great deal of serious tension in today's world. For my part, I cannot say that I believe the causes are simple and simply one, but rather that they must be multiple and that I can't reduce them to a state of affairs so simple as a one-caused affair. Many of the causes are external to us and arise out of the development of social life and our time, industrialization and its attendant ills, the increase of exterior uncertainty which has taken over our whole existence in the past two or three decades.

However, there's one area I would like to emphasize and which I believe is strongly influential in increasing the interpersonal tensions and the deeply personal tensions under which very many people live today, and which promotes, I believe, the kind of destructive situation which we are all interested in discussing here. This I should name as a tendency toward a mass conformity to which there has been, I believe, recently a noticeable trend. We are all being pushed toward intense group adherences and the acceptance of group pressures in the last several years.

It is now nearly a guiding force in our lives that we shall all be group adjusted and group oriented. This has become a necessity with the increasingly close agglutination of masses of people living in increasingly close proximity. It is commonly regarded and highly lauded as an unchallengeable good. The failure to make good group adjustments today is presumed to be a cardinal sin.

There is, of course, great virtue in good and solid group identifica-

tions and without that virtue, we would be hard pressed, indeed, to try to operate so complex and closely knit society as we are forced to do in this world of city living. But it cannot be accomplished, I believe, except at a great price and personal sacrifice. That individual who is conditioned from his earliest life in setting group acceptance as the prime good is going to lose something, unless we are very careful, in self-determination and self-dependence. He must subject his every move, even his every thought, it now seems, to the judgment of the group to which he adheres and from which he expects the greatest safety.

Little by little, then, we can see an erosion of his personal inner hardihood and fortitude and he may show all kinds of weaknesses, for in the end what every human being must have is an inner citadel of self-dependence which is his alone and which he feels to be a source of ultimate strength.

Where he finds it and how he elaborates it is his personal problem. What he must seek, then, is himself as a unique individual with his own strength and convictions, or else he becomes dependent upon the group to provide him with all his needs of a moral and spiritual nature. Then, when the group is assailed by doubts he is left bankrupt and without the inner strength and becomes a prey to all the anxieties which are so prevalent with all of us today.

Mr. Back: My thanks to you, Dr. Farnham. Well it seems to me I heard the word *fear* running through your opening statements tonight, and I was wondering whether we could open the discussion by determining whether or not there happens to be at this time some fear which is peculiar

to our time, which we need to be more afraid of, as it were, than any fears we might have known in the past. Bishop Oxnam, may I begin with you?

Bishop Oxnam: Well, I take it that many people are fearful of another war, as a matter of fact, not because we have not had wars before, but because, I think, of two reasons. You may remember that Hitler said that war was beneficent. He thought war was a good thing and out of it would come people, through the struggle to survive, fit to rule. Then there are some of us who are fearful of war not because we think we can't take it, but because we feel that we've come to the place where we ought to know better; we're civilized people; we ought not be bombing people to pieces.

Now, it may be necessary to hold back an expanding imperialism, but I'm of the opinion that people are coming to the place today where they feel this thing's morally wrong. And to feel that we may be involved in something that we know to be basically wrong cuts into us. Well that's one of the fears; one can't give a lecture on it.

Mr. Back: Thank you, Bishop Oxnam. One of the fears is a fear of war, which is unusual in many respects today, is it not, Dr. Melby?

Dr. Melby: Well, I think the word fear is a slight oversimplification of the situation we confront. There is fear, but it's a deeper and more involved thing than fear. It's a fear that in large measure rests on a lack of trust, a lack of confidence.

I can illustrate it by an incident that happened two or three years ago when a man asked me one day, speaking of a certain man: "Has

it ever occurred to you that so and so might be a communist?" I said: "No, what makes you ask?" He said: "Oh, nothing, only these days you can never tell." Now it's that kind of thing. We have come to doubt the integrity of public officials. We are fearful that we are the victims of subversion, and we think that there are evils and difficulties everywhere, and we don't know whom to trust. That is our state of mind.

Mr. Back: Are you saying, Dr. Melby, that you have found that fear to exist in the academic circles?

Dr. Melby: Oh, very definitely, and, of course, one of the major characteristics of the academic world is a very dangerous drift toward orthodoxy. Faculty and students want to attach themselves to some very orthodox thing that will give them respectability in a period when seemingly all liberal tendencies and all dissent bring one's character and standing into question.

Mr. Back: Well, Doctor, now that we've talked about two sources of tensions today: the fear of that war that would involve the A-bomb, which could frighten us or does frighten us, indeed; secondly, the fear of being accused of engaging in subversion, which I believe goes back to what you said, Dr. Farnham, that there is this drive toward conformity. Does that relate to the . . .

Dr. Farnham: I think those are related definitely, and I think these are very real fears, fears that can be externalized. And also they have a characteristic of a deeper kind of fear, I think—the fear of being overwhelmed by the things you can't control. While for very many people war is certainly immoral (there's hardly anyone, I

think, who would care to say it is not a return to savagery of some sort), for very many people, communism is equally abhorrent.

In these things, as well as in the deeper insecurities of the personal position in life, of personal survival, in terms of position, of fighting the intense and violent competition with which all human beings are faced, there is fear. They are also faced with so large and overriding a problem that they feel overwhelmed by the immensity of it, and their own lack of ability to handle it, and as I feel very strongly their lack of ability to handle themselves in the face of it.

Mr. Back: Thank you, Dr. Farnham. Before I ask you to apply some of the possible remedies you suggested, I wanted to establish what seemed to you the basic tensions. We've now talked about the distrust that comes out of the whole matter of accusing people of subversion, the warfare, and you just mentioned another one. Are you talking about the necessity to compete in our society to be a success?

Dr. Farnham: In every direction to succeed, to compete, to win out, almost at times a seemingly savage struggle, to win and hold a place in a world which seems basically terribly insecure and very capricious.

Mr. Back: Well, Dr. Melby, you're a teacher and you're working with students all the time, does that success ideal still—is it still in effect?

Dr. Melby: Yes, I think it is. We find it especially powerful in the field in which I work. I suppose everyone in this audience, and in the radio audience, knows by now that there is a shortage of teachers, but we find it very difficult to enlist the ablest young men

and women in our student bodies in the teaching profession. And I think the major reason, aside from low salaries, lies in the feeling on the part of these young people that the general public does not respect the teaching profession.

The young people are afraid that if they enter the teaching profession they will not be as influential in their communities as if they entered business, law, or medicine, for example. So there you have the operation of the point that you make, Mr. Back.

Mr. Back: Well, how does anxiety come into that picture?

Dr. Farnham: Through losing. You are not going to win in this struggle, and that if you do not win out, you're going to be subjected to the most horrible thing in life—loss of position, loss of status, loss of the security that goes with position and status, and in our society, very powerfully, material winnings.

Dr. Melby: Mr. Back, I wonder if we're not overstressing this competitive aspect. Take for instance the extraordinary advances in co-operation. Here we are in one of the most beautiful high school buildings it's been my privilege to sit in for a long time. This community is co-operating in the field of education. I think of the co-operative techniques that are used all the way from the beginners right through in college teaching.

I think for instance of the extraordinary change that has occurred in the leadership of American industry. When you think of robber barons, "Let the buyer beware" or "To the strong belong the spoils," those slogans of 1900, and you move through 50 years, and today you're thinking of responsible leaders who are charged with the basic problem of produc-

tion in the interest of the common good.

I don't want to overstate this, but I do think there is another side to this; I think we're making extraordinary advances in learning how to work together. Consider the people who are, for instance co-operating in the great labor organizations, have found an opportunity to express themselves in groups and to become powerful. Perhaps there are two sides of this; I'm not sure that competition as such is solely the basic cause of contemporary tension.

Dr. Farnham: Competition for the ordinary human being in the ordinary ways of his life is so intense that it governs a great deal even of our industrial life. The control of competition by the control of jobs is very common. And competition not only for money but competition for position, for status, for prestige, for power—those things that ensure safety to the individual in the group—cause him to struggle enormously and at very serious price to himself.

Dr. Melby: Well, I'd like to follow up what Bishop Oxnam has said with a forward and, I believe, optimistic outlook. It seems to me that the fear that we now exhibit in this country and the near hysteria that we evidence are unnecessary, are uncalled for. We have the greatest, the richest, and the most powerful tradition of free institutions in the world. Our heritage is so rich that it is very difficult even to allude to it effectively in a few minutes.

There is more interest in things moral, spiritual, and cultural than there has ever been at any time in our history as a nation. The makings of a great faith, the conditions for confidence, and all the foundations for a successful free society

are here, and it is my belief that we ought to turn our attention as a nation to these constructive things and in terms of these to rebuild the faith that we have in the last few years to some extent lost. I believe we have the makings to achieve that thing as a nation.

Mr. Back: Thank you, Dean Melby. Let me turn to Bishop Oxnam. Now we've established what we think are four basic causes of tension: war, communism, the success ideal, and you mentioned, Bishop Oxnam, the fear of depression. Now might I turn the discussion over to how you would apply the respective formulas that you offered at the start of this program to one of these problems, Bishop Oxnam?

Bishop Oxnam: Yes, since I approached this from the religious point of view take this: When you come to any historically conditioned political, economic, or social system, we judge that system, as we say, by the Gospel, by the ethical ideals of religion. We are holding before us constantly an ideal; we don't pledge ourselves in perpetuity to anything less than the ideal. You have here a touchstone, if you please, and that which is unjust has to be brought out.

One of the problems of the moment, it seems to me, Mr. Back, is that people are becoming so afraid of communism, instead of realizing that the free mind in the free society has an answer to a philosophy of materialism. We can find, as we believe, fundamental fallacies in the theory of social development that is at the heart of communism—its economics won't stand scrutiny, its whole abhorrent concept of dictatorship is something we repudiate. Why don't we face that

thing in terms of our own dynamic ideology instead of rushing away in fear? We've got nothing to fear in the market of ideas when we take our own theories seriously.

Mr. Back: Thank you very much, Bishop Oxnam. I think perhaps we can discuss or continue discussing this matter of what the remedies might be in terms of one of the features of our Town Meeting broadcasts, and that is the listener question. Each week Town Meeting presents a handsome 20-volume set of the American People's Encyclopedia to a listener who submits the most provocative and timely question pertinent to the subject of discussion. Tonight's question comes from Mrs. Emma L. Price of Detroit, Michigan, and Mrs. Price's question is this one: "Is it possible to separate our spiritual needs from the material in a materialistic society?" May I address that first to you, Dr. Farnham?

Dr. Farnham: Well, I think we can, of course, work up some question as to whether we have a materialistic society. I tend to agree with the lady who sends in the question that we do have and that in the seeming struggle between materialists and the idealists points of view, the materialist point of view tends to give very much the lead to the idealist point of view. And whether this can be harmonized seems to me a question that has to be determined by the determinational part of human beings to make themselves whole human beings.

I doubt if you can successfully be a week-day materialist and a Sunday idealist. I think you'll have to be a whole man, in which case you will inevitably have the domination of your life to be a whole man and not a frightened rabbit.

Your mind will dominate your life instead of your fears and you will adopt a philosophy and an ideal of life and live by it regardless, and that the material will certainly be subordinated to the dictates of conscience and ethics of the particular philosophy of the individual involved.

Mr. Back: Thank you. Now if you remember the question — do you, Dean Melby?

Dr. Melby: Well, I think that you can't separate the moral and spiritual side from the physical side. As a matter of fact, one of the saints, I am not sure, Bishop, which one, made the statement that the only thing secular is sin. Now what I think he meant was that all the aspects of human life, making a living, for example, can be just as holy as the living itself.

In fact, through the making of one's living one can translate one's basic philosophy of life, one's religion, if you please, into action. And one can make a given society, or one can try to make a given society—the finest possible expression of any idealistic conception that we may have in mind. Therefore, I would like to say that we do not basically have a materialistic society. I think we have really a society based on moral and spiritual values, but the diffi-

culty is that we haven't translated them fully into reality.

Mr. Back: Thank you, Dean Melby. Now let's turn to Bishop Oxnam.

Bishop Oxnam: Well, I think in three very brief sentences one can express his view. Jesus said that man is not to live by bread alone, but man doesn't live at all without bread. You can't make this separation. A philosopher once said that, "Bread for me is a materialistic matter, but bread for my brother is a spiritual matter."

Take this building, to refer to it again, it's brick and stone and all the rest of it, but what's its purpose? The glory of the lighted mind, if I may quote Masefield. In other words, the two are together, and I don't think we can make the distinction. There isn't time to address myself, I think, to this question as to whether this is a materialistic civilization or whether it's a spiritual civilization. I think one could make a case for extraordinary spiritual advance in the life of the history of the nation, but I think there isn't time for that.

Mr. Back: Thank you very much. It's time now to turn to our audience in this handsome auditorium of West Hempstead High School and we go for the first question to this young lady, please.



QUESTIONS, PLEASE!

Questioner: Bishop Oxnam, you hear all around you that freedom must be preserved, but if you become specific and try to take action to preserve it you are called subversive. What should you do?

Bishop Oxnam: There is only one thing to do when freedom is in jeopardy and that is to stand for it, regardless of what the cost may happen to be. As a matter of fact, it is a small minority, I think, in this land that is placing freedom in jeopardy today, and if we would simply call them by name and state what . . .

I'll give you an illustration. When some individual comes into this community, if he should, some professional patriot, and would tell you that these schools are subversive and would seek to cast suspicion upon your teachers, and tell you that in every little red school house is a little Red teacher, may I suggest to you that the proper thing to do is to ask that individual who is he, who pays his salary, who's back of him.

In other words, when the local community speaks out and decides it's going to solve its own problems and preserve its own freedom, we'll keep it. Too few are making up the minds of too many today, and it's high time that the many begin to speak out.

Mr. Back: Bishop Oxnam, I just wanted to relate that answer to our subject tonight. You feel that that is a prescription for meeting one of the tensions that are caused by this problem?

Bishop Oxnam: Yes, I think that when you face a problem, the way to remove tension is to do something about it, to get along the way toward the solution of the

problem. It's this frustration that comes because we don't get problems solved, I think, that adds to tension. But we have a psychiatrist here, and I'm not really qualified in this field. That's my opinion.

Mr. Back: Well, it happens that the next question comes to Dean Melby, I believe.

Questioner: Dean Melby, how do you suggest we pursue or attain this integrity of purpose you mentioned?

Dean Melby: I believe that in all American communities education is the concern of all of the people in the community. Matters of educational policy ought to be hammered out in the free forum of American public opinion, with lay people and professional people participating in that process. I believe that we ought, at the community level, to mobilize all our resources for education, so that we use all of the volunteer agencies—our churches, the press, our radio, and all of the individuals of the community that have a contribution to make. And I believe in that total mobilization we will discover our strength, our unity, and we'll all feel that we're on the team.

Mr. Back: Thank you very much, and now a question for Bishop Oxnam.

Questioner: Bishop Oxnam, how can churches help relieve tension in relation to peace or war, economics, and juvenile delinquency?

Bishop Oxnam: Well, Mr. Back, I think that's something of an order in the 60 seconds that you're giving me, but how can the churches aid? I suggest this: By revealing to the people a way of life, we say, "He was the way, the truth, and the life." Personally, I

believe the Eternal has revealed Himself in a person and in those teachings that have to do with love in activity, in carrying, if you please, such ideals into concrete expression. Let me put it this way, what we need is competent laymen who will take the ethical ideals of religion and translate them into the realities of economic justice and racial brotherhood and world law and order. The church, well I could give you a lecture on what's being done toward world peace at the moment, but time won't permit.

Mr. Back: But you do feel that it will relieve the anxiety with respect to war?

Bishop Oxnam: You want us to get back to the subject, don't you?

Mr. Back: Yes, I do.

Bishop Oxnam: Yes, sir. Whenever you really hold a philosophy that integrates your personality and sends you out to spend yourself for the enrichment of others, you've done something to get attention.

Mr. Back: Thank you, sir. I think this is a question for Dr. Farnham, isn't it?

Questioner: Dr. Farnham, don't you think many tensions are caused by fears many parents have to the inadequacy and confusion in rearing their children today?

Dr. Farnham: I don't know whether the speaker means tension in the children or tension in the parents. I suspect tension is caused in both, by this question. The difficulty here, I am sure, really arises out of the lack of certainty in the parents as to what kind of education they wish their children to have, not in this instance formal education, but what kind of essential rearing they wish their children to have.

Unless they have settled that for

themselves, they are inevitably going to be people of vacillating purpose and uncertain goals and bleared focus as far as their children are concerned. They will also inevitably, since they themselves will not feel that they know where they are going or why, feel immense strain and tension in trying to do something which is not clarified for them.

Mr. Back: Thank you very much. I'm glad we got to some of the inner tensions, there are so many of them. This young lady now, please.

Questioner: Dr. Melby, do you think it possible for academic people to retain their complete intellectual freedom without endangering national security?

Dr. Melby: I certainly do. In fact, I believe national security depends on the maintenance of academic freedom.

Mr. Back: Thank you. This gentleman with glasses on, I believe, is next. Are you ready, sir?

Questioner: Bishop Oxnam, at meeting the growing tensions in family life, in what way can organized religion meet these tensions for the family?

Bishop Oxnam: I've been trying to suggest, and I fear inadequately, these tensions can be resolved, I believe, when an individual gives himself completely to the will of the Eternal, so that he knows he is working with the purpose that lies at the heart of the universe. Because it's difficult to know the Eternal in theological terms, we find him in our Christian faith so revealed in a person that turning to that person I do find the Way, the Truth and the Life. And following him that way, I find the tensions are relieved; I believe

they are removed. I realize I'm speaking in general terms.

Mr. Back: Thank you, Bishop Oxnam. Back to the auditorium now at West Hempstead High School, and this gentleman.

Questioner: Bishop Oxnam, how can we learn to slow down our pace of living?

Bishop Oxnam: Why should we? We're only here a little while. It seems to me one needs to live and live fully all the time he is here. Now I suppose one ought to be sensible, but there is so much to be done in building a just society and all the rest of it that it seems to me that one needn't worry about that so much.

I think when you realize yourself, as I said earlier, and the gift of self to others, something happens that enables a person to live at high speed without too much difficulty. Now I know there are doctors here who'll disagree with that, but just personally I would rather. I'd be more in tension going slow than fast, so I'm a poor one to ask.

Mr. Back: Is there any objection from the rest of the panel? You're enjoying it, too, so we'll go back to the audience.

Questioner: Dr. Farnham, do we not live under a tension of conformity? We conform in many facets of living, because we may deem conformity necessary for social or economic reasons. Does this injure our psyche or should we throw caution to the wind and be our individual, independent selves?

Dr. Farnham: Well you probably can guess what my answer is. If it's caution that's going to force us into a reluctant conformity to becoming stereotyped individuals as much alike as the cookies in the stereotyped box of cookies

bought from the very stereotyped food mart, then I'd say we are losing in human creativity, in the development of the essential powers of the human spirit—unless we can learn to develop a great diversity within the necessary co-operation which is required for group living.

But that we are today sacrificing individuality and the powers and creativity of the individual and asking a terrific sacrifice of him in demanding conformity, I think it's unquestionably true, and that it is unquestionably damaging our national life.

Mr. Back: I think that if we move on now we have time for several more questions. The young lady, please.

Questioner: Dr. Melby, what is your opinion on the purging of books by formerly eminent and respected people?

Dr. Melby: I'll quote President Eisenhower: "Don't join the book burners."

Mr. Back: Thank you, and now the next question.

Questioner: Dr. Farnham, in our emphasis on the pursuit of happiness and our demand for physical comforts, are we not in danger of becoming weak, morally?

Dr. Farnham: I think we're not only in danger of becoming weak morally but weak physically also. It is a notable fact that has recently been revealed that in spite of the mad pursuit of vitamins, minerals, sunlight, and the proper kind of clothing and the proper kind of recreation, our children are not, by and large, as healthy as the more austere and rigorously reared European children, which is a very interesting thing.

We certainly weaken ourselves in a variety of ways by the feeling

that we have aroused in us that we must be at all times pleased, that a moment without recreation or some pleasure being presented to us which we can be passively receptive of is a moment of great danger.

Mr. Back: Well, thank you very much, Miss Farnham and gentlemen, for your most interesting discussion, which I regret we must

now bring to a close. Our thanks to Mrs. Elizabeth Bass Golding, Mrs. James J. Silvers, and Mrs. Clarence J. Walker, of the Woman's Forum of Nassau County, and the Long Island industries which co-operated with them in bringing Town Meeting to Hempstead tonight, The Arma Corporation, J. C. Warren Corporation, and Russell Reinforced Plastics.



THE SPEAKERS' COLUMN

(Continued from page 2)

Montana, an administrative office exercising advisory responsibility in relation to the higher education of the State as a whole. Presently Dean of the New York University School of Education, he is also a member of many national organizations of teachers and administrators, and author of books on educational topics.

BISHOP G. BROMLEY OXNAM—A Bishop of the Methodist Church. Born in Sonora, California in 1891, Bishop Oxnam received his A. B. from the University of Southern California in 1913, and attended graduate courses at Boston University, Harvard and Massachusetts Institute of Technology. Numbering among his degrees is a D. D. from the College of the Pacific in 1925; and Litt. D. from Boston University in 1915; in 1935 a D. Sc. from Rose Polytechnic Institute; and an LL. D. from Ohio Wesleyan in 1929. Ordained in 1916, he was the pastor of Poplar Church, California; concurrently he was founder, director and pastor of the Church of All Nations in Los Angeles. His former positions include a Professorship at the University of Southern California held from 1919-1927, followed by a similar teaching assignment at Boston University School of Theology. He later became President of DePauw University, and held the post until 1936 when he was elected a Bishop of the Methodist Episcopal Church. Bishop Oxnam has served as Bishop in Omaha, Boston and New York. While in New York in 1944-52, he was President of the Federal Council of Churches. During World War II Bishop Oxnam also acted as special mediator in labor disputes; and was a representative for American churches on numerous articles on social, international, industrial and religious subjects. He has also lectured extensively. Presently he is a Bishop of the Washington area, which includes the District of Columbia, State of Delaware, most of Maryland and parts of Pennsylvania and West Virginia.

Moderator: GUNNAR BACK—Member of the American Broadcasting Company's news staff.

FOR FURTHER STUDY OF THIS WEEK'S TOPIC

Background Questions

1. Are Americans a tense, high-strung or neurotic people?
2. Is the amount of tension in American life, greater, less, or the same as a decade or two ago? a generation ago?
3. To what extent are today's tensions caused by the state of the world and our position in it?
 - a. Are our tensions caused by a condition of world wide conflict? How does the constant threat of war affect the individual's daily life?
 - b. How do the increasingly publicized potentialities of atomic warfare affect the average person's sense of security?
4. What basic conditions of American life are particularly tension-producing?
 - a. Could tensions be explained, in part, by our continental magnitude and diversities of climate, interest, ambitions, race, religion, resulting in conflicts of power and pressure groups?
 - b. Does the great emphasis on personal responsibility, which had its origin in our physical frontier, create tensions?
 - c. Has our great social and economic mobility been a tension-producing factor? Have we become overly concerned with "success"? Does the fear of failure overwhelm us?
 - d. Dorothy Thompson has stated, "Americans, I think, suffer from a disease to which they attach a peculiar virtue—the disease of abstract idealism." Do you agree? If so, does this make a constant feeling of individual and collective disappointment?
5. How has the growth of mass media of unparalleled potency affected the character of the American people?
 - a. Historian, Allan J. Nevins has said, "Our national outlook, once that of the individualistic pioneer, has become a social outlook. Without this pervasive internal change, our new position in the world would have been impossible." Do you agree?
 - b. Is it true that we have become a "crowd culture" in which the individual is lonely?
 - c. William H. Whyte, Jr., of *Fortune*, claims that American life is being stifled by a relatively new "orthodoxy" which asserts that "the individual exists as a servant of the group." Do you agree?
6. Which type of society produces fewer tensions, one with no frontiers, mobilities, etc., or one which presents the individual with numerous choices and opportunities?
7. How have the startling growth of science and the industrial revolution affected our mental health?
 - a. Have industrial developments robbed people of certain satisfactions without offering suitable substitute satisfactions?
 - b. Have the great technological advances that industry has provided made us a more competitive people? Have they stimulated hostility and aggressiveness?
 - c. Has the industrial revolution created a sharp conflict between

material and spiritual goals? Has our materialistic progress minimized our spiritual values?

8. Has tension increased in academic circles within recent years? If so, why?
 - a. Are teachers afraid to teach? Do they express themselves freely on controversial subjects? Should they, in any case?
 - b. What is meant by "academic freedom"? How much freedom for the individual teacher does it imply?
 - c. Are students, facing an uncertain world, military service, etc. working under greater pressures than heretofore?
 - d. Have Congressional investigations into campus activities shown a lack of faith in college trustees, administrators, faculties and students? Have they in any way stifled free inquiry?
9. Are moral standards in the U. S. today higher, lower or the same as compared with our past history?
 - a. Is church-going and membership increasing or decreasing? If it is increasing is this a sign of greater security or insecurity?
 - b. Have we become more or less tolerant of authoritarian forces in our midst?
 - c. What is responsible for the current confusion between morality and legality?
10. Is it true that our tradition of political freedom is being undermined by hysteria about the threat of Communism? If yes, are we becoming easier prey for the demagogue and the charlatan?
11. Is it true that the "cultural vigilantism" of certain pressure groups has curtailed freedom of expression in education, law, the theater, films, press, radio, television, etc.?
12. What is happening to the American family? Is the contention that it is breaking down correct?
 - a. Is the high divorce rate an indication of increased tension in the home?
 - b. Can the responsibility for juvenile delinquency be placed on family tension?
13. What areas and groups in American life have shown greatest strain and tension?
14. What can we do to reduce today's tensions?
 - a. What personal factors are most indicative of a relaxed, happy individual—good health, intelligence, ability to identify with others, personal integrity, good judgment, creativity, etc.?
 - b. How can the individual resolve his own and his society's conflicts regarding values, aspirations, etc.?
 - c. Whose task is it to promote or inculcate a positive set of values and goals—family, church, school, nation?
 - d. Must, we, as a people, find new and more effective outlets for our energies to take the place of closing frontiers, etc.?
 - e. Must we develop more patience, resignation, or, at least, a recognition of the limit of the possibilities confronting us in order to survive?